

青蛙的故事

Frog Bursting

一只母青蛙住在一口井里。有一天她的儿子去了附近的一个湖。

A female frog lived in a well. One day her son went near a lake.

他立刻看到了国王的象。他马上跑回井里告诉了妈妈。

He saw the king's elephant. Immediately after seeing, the frog's child came to his mother and started saying in wonder—

今天我看到了一个非常大的生物。

Today, I saw a very big creature.

妈妈问——那个生物有多大？

His mother asked—How big was the creature?

小青蛙说——比你还大。

妈妈

The baby frog said—It was much bigger than you.

妈妈把身体鼓起来问——真的有这么大吗？

The mother frog puffed up her body and said—Was it as big as this?

小青蛙说——更大，比这还大。

The baby frog said—Even bigger, bigger than this.

妈妈又把身体鼓起来问——有这么大吗？

She puffed up her body again and asked him—This big?

小青蛙说——比这还大。

The frog's child said—Even bigger than that.

妈妈一次又一次地把身体鼓起来问——有这么大吗？

就这样，妈妈青蛙一次又一次地把身体鼓起来，小青蛙一次又一次地说——更大，比这还大。最后，妈妈青蛙的身体鼓得很大，小青蛙说——比这还大。

Again, the mother frog puffs up her body and says—Bigger than this? The frog's child says—Even bigger. In this way, the frog continues to puff up her body, and the child

continues to say bigger and bigger. When she inflated her body beyond her limits, a loud sound was heard and her stomach burst.

[illegible]

Some insignificant living entities consider themselves to be the Supreme Brahman (Parabrahman). **[Note:** The Parabrahman is made of two terms. (1) *Para* means superior. (2) *Brahman* means great. Bhagavān Śrī Kṛṣṇa is Parabrahman because none is greater than Him or equal to Him.]

Some insignificant living entities who are full of unwanted habits (*anarthas*) consider themselves to be the souls have who attained perfection (*siddhi*) in devotional service.

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 Their fate is also similar to that of the female frog, and ultimately they meet with destruction.

Śrīman Mahāprabhu says—

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***jñānī jīvana-mukta-daśā pāinu' kari' māne
vastutaḥ buddhi 'śuddha' nahe kṛṣṇa-bhakti vine
(Caitanya-caritāmṛta, Madhya 22.29)***

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The *jñānīs* (the persons who are searching for the impersonal knowledge) are devoid devotional service and consider themselves to be liberated. However they are full of the impure tendency of engaging in mental speculation. Only the pure devotees of Lord Kṛṣṇa (*śuddha-bhaktas*) engage in

the unalloyed devotional service which is the spotless and natural devotional inclination of the soul (*ātma-dharma*).

ਜੇਕਰ ਕੋਈ ਮਨੁੱਖ ਜਾਂ ਪ੍ਰਾਣੀ ਸਿਰਫ਼ ਆਪਣੇ ਆਪ ਨੂੰ ‘ਜ਼੍ਞਾਨੀ’ ਮੰਨੇ, ਪਰੰਤੂ, ਆਪਣੇ ਆਪ ਨੂੰ ਸ਼੍ਰੀ ਕ੍ਰਿਸ਼ਣ ਨਾਲੋਂ ਵੱਖਰਾ ਮੰਨੇ, ਤਾਂ ਉਹ ਅਜਿਹਾ ਮਨੁੱਖ ਹੋਵੇਗਾ ਜਿਸ ਦੀ ਅਜਿਹੀ ਸੁਧਾਰੀ ਸ਼ਕਤੀ ਨਹੀਂ ਹੋਵੇਗੀ।

Persons who follow Māyāvāda (impersonalism) and other such philosophies consider themselves to be ‘*jñānīs*’, but actually, without devotion to Śrī Kṛṣṇa, the intelligence is not purified.

ਜੇਕਰ ਕੋਈ ਮਨੁੱਖ ਆਪਣੇ ਆਪ ਨੂੰ ਸੁਧਾਰੀ ਸ਼ਕਤੀ ਵਾਲਾ ਮੰਨੇ,—‘ਮੈਂ ਆਪਣੇ ਆਪ ਨੂੰ ਸੁਧਾਰੀ ਸ਼ਕਤੀ ਵਾਲਾ ਮੰਨਦਾ ਹਾਂ’—ਪਰੰਤੂ, ਉਹ ਆਪਣੇ ਆਪ ਨੂੰ ਸ਼੍ਰੀ ਕ੍ਰਿਸ਼ਣ ਨਾਲੋਂ ਵੱਖਰਾ ਮੰਨੇ, ਤਾਂ ਉਹ ਅਜਿਹਾ ਮਨੁੱਖ ਹੋਵੇਗਾ ਜਿਸ ਦੀ ਅਜਿਹੀ ਸੁਧਾਰੀ ਸ਼ਕਤੀ ਨਹੀਂ ਹੋਵੇਗੀ।

Although a *jñānī* may think, “I have become liberated from worldly bondage in this very life,” still, without devotion to Śrī Kṛṣṇa, the intelligence cannot be purified simply by engaging in *ahaṅgraha-upāsanā*. [*Ahaṅgraha-upāsanā* means to worship Gopāla with the feeling, “I am Gopāla.”

‘ਜ਼੍ਞਾਨੀ’ ‘ਜ਼੍ਞਾਨ-ਮਾ’—ਜੇਕਰ ਕੋਈ ਮਨੁੱਖ ਆਪਣੇ ਆਪ ਨੂੰ ਸੁਧਾਰੀ ਸ਼ਕਤੀ ਵਾਲਾ ਮੰਨੇ, ਪਰੰਤੂ, ਉਹ ਆਪਣੇ ਆਪ ਨੂੰ ਸ਼੍ਰੀ ਕ੍ਰਿਸ਼ਣ ਨਾਲੋਂ ਵੱਖਰਾ ਮੰਨੇ, ਤਾਂ ਉਹ ਅਜਿਹਾ ਮਨੁੱਖ ਹੋਵੇਗਾ ਜਿਸ ਦੀ ਅਜਿਹੀ ਸੁਧਾਰੀ ਸ਼ਕਤੀ ਨਹੀਂ ਹੋਵੇਗੀ।

(ਸ਼੍ਰੀ ਕ੍ਰਿਸ਼ਣ-ਸਤਕੀਰਤਨ ਸਤਿਨਾਮ ੧.੧੧੧)

‘*māyādīśa*’ ‘*māyā-vaśa*’—*īśvare jīve bheda*.

***hena jīve īśvara-saha kaha ta’ abheda*.**

(*Caitanya-caritāmṛta, Madhya 6.162*)

ਜੇਕਰ ਕੋਈ ਮਨੁੱਖ ਆਪਣੇ ਆਪ ਨੂੰ ਸੁਧਾਰੀ ਸ਼ਕਤੀ ਵਾਲਾ ਮੰਨੇ

The pure monism (*kevala-abheda-vāda*) is atheism.

ਜੇਕਰ ਕੋਈ ਮਨੁੱਖ ਆਪਣੇ ਆਪ ਨੂੰ ਸੁਧਾਰੀ ਸ਼ਕਤੀ ਵਾਲਾ ਮੰਨੇ, ਪਰੰਤੂ, ਉਹ ਆਪਣੇ ਆਪ ਨੂੰ ਸ਼੍ਰੀ ਕ੍ਰਿਸ਼ਣ ਨਾਲੋਂ ਵੱਖਰਾ ਮੰਨੇ, ਤਾਂ ਉਹ ਅਜਿਹਾ ਮਨੁੱਖ ਹੋਵੇਗਾ ਜਿਸ ਦੀ ਅਜਿਹੀ ਸੁਧਾਰੀ ਸ਼ਕਤੀ ਨਹੀਂ ਹੋਵੇਗੀ।

The Lord is naturally the master of *māyā* (illusory potency), and the *jīva* (living entity), being an infinitesimal spark of consciousness, is naturally susceptible to being under the control of *māyā*. To say that such a *jīva* is nondifferent from the Lord is incorrect.

ਜੇਕਰ ਕੋਈ ਮਨੁੱਖ,—“‘ਜ਼੍ਞਾਨੀ’ ‘ਜ਼੍ਞਾਨੀ’ ਮੰਨੇ ਮੈਂ ਸੁਧਾਰੀ ਸ਼ਕਤੀ ਵਾਲਾ!”

ਜੇਕਰ ਕੋਈ ‘ਜ਼੍ਞਾਨੀ’-ਮੰਨੇ ਮੈਂ ਸੁਧਾਰੀ ਸ਼ਕਤੀ ਵਾਲਾ!!

(ਸ਼੍ਰੀ ਕ੍ਰਿਸ਼ਣ-ਸਤਕੀਰਤਨ ਸਤਿਨਾਮ ੧.੧੧੧)

एतन्मतेन ज्ञेयम्,—एतन्मतेन ज्ञेयम् ‘ज्ञेयम्’
एतन्मतेन ज्ञेयम् ‘ज्ञेयम्’ ज्ञेयम्, एतन्मतेन ज्ञेयम् ज्ञेयम्
(एतन्मतेन-ज्ञेयम्-ज्ञेयम् ज्ञेयम् ज्ञेयम्)

एतन्मतेन ज्ञेयम् ज्ञेयम्,—‘एतन्मतेन ज्ञेयम् ज्ञेयम् ज्ञेयम्’, एतन्मतेन
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One who foolishly claims that the *jīva* (living entity) and
Īśvara (the Supreme Lord) are equal, is a pretender, an
imposter or a heretic, and he becomes liable to be punished
by Yamarāja (the lord of death).

一、 關於「中華民國」之解釋，應以「中華民國」為一個整體，而非指「中華民國」之各個部分。

Om Viṣṇupāda Śrī Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda teaches a lesson from the story of the frog that burst, that the pride of thinking “I am Brahman”, “I am a perfected devotee (*siddha*)”, “I am a Vaiṣṇava”, “I am a scholar”, “I am intelligent” is the cause of the downfall of the living entity.

[illegible]

When the pure devotion for Lord Kṛṣṇa awakens in a devotee's heart and when he realizes the glories of the footdust of the spiritual master and the Vaiṣṇavas, then his heart is always filled with the humility devoid of duplicity or hypocrisy.

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The *jīva* can never become the Parabrahman or Brahman.

(「『この国は、何よりも平和を愛する』という言葉を、
我々が常に心に刻み、それを行動の指針とする。』
———」)

(Translated to Hindi from Śrīla Prabhupāda's Bengali book
“Upākhyāne Upadeśa” by Śrīmatī Savitā Devī Dāsī)